A SERMON

Concerning

Holy Resolution.

Preached before the

KING

At *KENSINGTON*,

December 30th 1694.

at the Queens death

By his Grace

THOMAS Lord Archbishop of

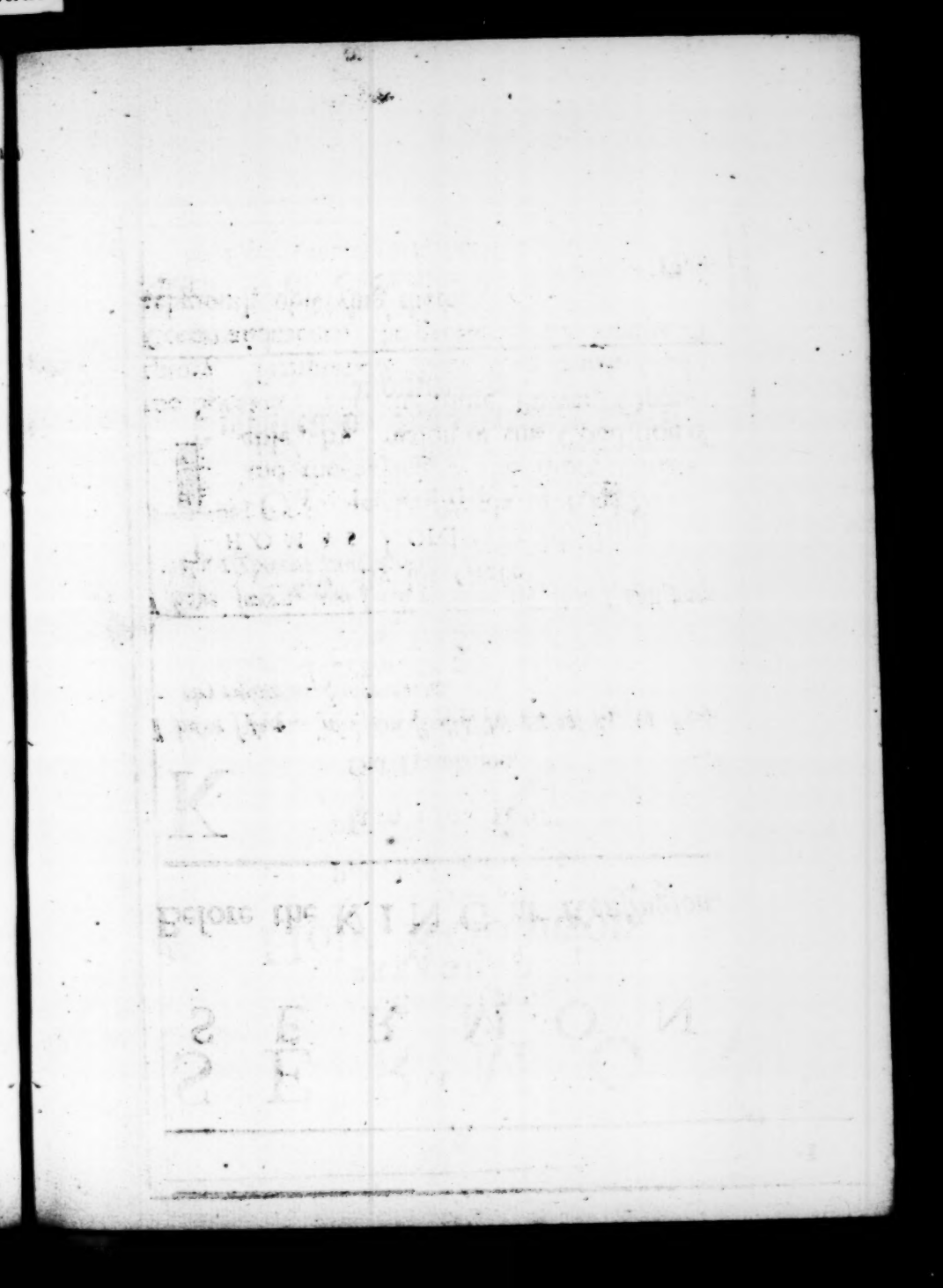
CANTERBURY Elect.

Tenison

Published by His Majesties special Command.

LONDON.

Printed for **Ri. Chiswell** at the *Rose* and *Crown* in St. *Pauls* Church-yard, MDCXCV.



A

SERMON

PREACHED

Before the KING at *Kenſington.*

Pſalm 119. 106.

Old Tranſlation.

I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous Judgments.

New Tranſlation.

I have ſworn, and I will perform it, that I will keep thy righteous Judgments.

THESE are the Words of *King David*; and the Saying is the more remarkable, by reaſon of the Condition of the Speaker: For, the more Power, Opportunity, Temptation there is to break God's Commandments, the greater is the Vertue of religiouſly obſerving them.

This

This Prince was a Debtor to the *Law*, as one who had enter'd into Covenant with the God of *Israel*; he renew'd this obligation as often as, by the hand of the *Sacrificer*, he presented an Offering to him. When he came to the *Throne*, he understood (no doubt) from the Book of God, to which he was no Stranger, *Deut.* 17. 18, 19. that it was his Duty to write out a *Copy* of *God's Law*, and to *keep it by him*, and to *read in it*, at convenient Seasons, *all the days of his life*, in order to his better observing the Contents of *Psal.* 132. 1. &c. it. He was in many *Troubles*, and those Troubles (both Publick and Private) were, also, exceeding great; and he made many Solemn Promises to that God who could alone support, comfort, and deliver him; and by these he strengthned his Obedience. Of such Holy *Resolutions* he hath given some account in the Words of the Text, Saying, *I have sworn, and am stedfastly purposed, to keep thy righteous Judgments.*

In this Pious Declaration, are contained *Four things* well worthy our notice.

First,

First, Herein is taken for granted a *possibility of keeping the Law of God.* [That is, according to the measures of a sincere Man, and by the assistance of God's Grace; for without him we can do nothing.] *David* was a Man of better Understanding, then to take an impossibility upon him; and of greater Piety then to assume to himself a Power of doing that which was righteous, and, in its nature, possible, without the help of his God.

Secondly, We have here supposed the *eternal Equity* of God's Commands, which are called *Righteous Judgments*; they being the Results, not of the *Arbitrariness*, but the *Counsel of his Will.*

Thirdly, Here is further suggested the *Rule* by which Wise and Pious Men go in making Vows. They do not rashly oblige themselves to things either doubtful or unlawful, or if lawful, inexpedient: But they proceed upon sure Grounds, vowing and resolving to perform such

ſuch things as God himſelf has enjoyned in his *Righteous Judgments*, or *Statutes*.

Fourthly, The Royal *Pſalmiſt* does here expreſsly ſet forth a moſt ſerious and fixed *Reſolution* of obeying theſe Poſſible, theſe juſt and reaſonable Laws of that God whoſe Wiſdom and Clemency are equal to his Power. *I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous Judgments.*

I have choſen the laſt of theſe *four Points* for my preſent Subject, deſigning to Diſcourſe (by God's aſſiſtance) concerning Holy RESOLUTION, and the *ſtrengthening* of our ſelves by it in our religious Duty. And,

In the *Firſt place*, I ſhall inquire into the Nature of *Reſolution*. Then,

Secondly, I ſhall ſhew how uſeful, how neceſſary a ſteadfaſt Holy Purpoſe is in the courſe of our Lives.

Thirdly,

Thirdly, I ſhall conclude with a Hearty Exhortation to this Practice; endeavouring ſo to move you to it, that you, being true to your Religious Obligations, may finally obtain the Fruit of the *exceeding great and precious Promiſes* of that God, and that *Sun of Righteouſneſs, with whom there is no variableneſs nor ſhadow of turning.*

Firſt, For the Nature of *Reſolution*, it may be deſcrib'd as an Act or Habit of the Mind, as determined with ſtrength, vigour and ſteddineſs towards ſome Object, concerning which it was formerly doubtful, or towards which it was either indifferent or averſe. It is the Application of the Will to Buſineſs, in the Opinion of ſome Moraliſts. It is the *Bent* of the Mind which ſetteth on work the other Powers. It is, as it were, the Seal of the inclination. St. *Peter* ſeems to deſcribe it as the *fortifying* of the Soul, in theſe Words, *foraſmuch* 1 S. Pet. 4. 1.

as Christ hath suffered for us in the flesh, ARM *your selves, likewise, with the same mind*; or, with the like force of Holy Resolution. *Resolution* considered in it self, is neither Good nor Evil; but it is either according to the matter and the degree of it. It is of a like Nature with Zeal, which, so long as it is exercis'd in a good matter, and with due temper, is very commendable and useful; but, in a bad Cause, it is a most pernicious Instrument; and, like Fire in an undue place, the more it rageth, it is the more destructive.

The *Resolution* which I am to recommend, hath Religion for its *Object*, and Discretion for its *Temper*. To be peremptory in a Trifle is great folly and weakness; To be resolute in any Brutal way is high Impiety; To be moved by the Reason of the Case is just Compliance; To be Redfast and unmoveable in our

our Duty to God, and others and our ſelves, is Reſolution truly and properly ſo called.

To ſuch a ſort of Reſolution there are ſeveral Diſtempers in the Mind, Will and Affections which oppoſe themſelves.

The *Firſt* is *Slightneſs*, Careleſneſs and Indifferency *of Temper*, which cauſeth ſo little regard to be had to Perſons, or Things, even thoſe of the greateſt moment, that it neither ſetteth the Heart upon them or againſt them. Such was the diſpoſition of *Gallio* the *Deputy of Achaia*. Though Act. 18. 15. He was a Man in Authority, and acquainted with the Riot of which the *Greeks* were guilty in the Caſe of *Soſthenes*, yet he CARED *for none of theſe Things*.

The *Second* is, *Hæſitancie* and doubtfulneſs *of Mind*, a kind of *halting betwixt God and Baal*; a Spirit not wrought up to that pitch of Reſolution, to which
1 Kings 18. 21. the *Prophet Elijah* would have the Purpoſe to riſe, in his Expoſtulation with the double minded Men of his Time; *how long halt ye between Two Opinions? If the Lord be God, follow him: But, if* Baal, *then follow him.*

A *Third Oppoſite*, is *Fickleneſs* and Inſtability; an humour which abounds where the *Imagination* governs, *That* being pleas'd not ſo much with Things which are really good, as with thoſe which are new. Thus ſome of the *Iſraelites* affected novelty in Worſhip more than the *Heathen* themſelves. This mov'd the Prophet to upbraid them on this manner, *hath a Nation changed their Gods, which*

which are yet no Gods? but my People have chang'd their GLORY *for that which doth not profit.* Jerem. 2. 11.

A *Fourth Diſtemper* is *Eaſineſs* of *Diſpoſition*, and *good Nature*, commonly indeed, but very falſly ſo called. The Perſons whom God hath formed out of this ſofter Clay, go on tolerably well when they are left to Themſelves; but they are ſoon drawn aſide by the Ordinary *Perſuaſions* of Others, and much more by their *Importunities*. Some Gentle Entreaties, and ſeemingly Kind, but Deceitful Words, bring them off from their Judgments and good Purpoſes. One of theſe Eaſie Perſons is the *Simple One* deſcribed in the *Seventh Chapter* of the *Proverbs*. The Harlot, *with her much fair Speech, cauſed him to yield; with the flattering of her Lips ſhe forced him.* And *He went after her ſtraightway,* Prov. 7. 7, 21, 22.

ſtraightway, as an Oxe goeth to the Slaughter, or as a Fool to the Correction of the Stocks.

A *Fifth Diſtemper* which hindreth Reſolution, is *Weakneſs* and *Faintneſs* of *Purpoſe*, whence divers expreſs themſelves in Phraſes of *deſire* rather then of *Bent* and *fixedneſs* of mind. They ſay, we *wiſh*, we *would*, *we would be glad to have it ſo*; But there are not Nerves ſtrong enough in their Hearts to cauſe them to proteſt, (though in a good and neceſſary matter) that they are *Reſolv'd*, and *peremptorily determined*. *Agrippa* is repreſented, in the *Acts of the Apoſtles*, as a Man of ſuch a Temper. *He ſaid unto Paul* (who ſpake with a force of Evidence not to be reſiſted by a teachable Mind) ALMOST *Thou perſwadeſt me to be a Chriſtian*. To whom that Apoſtle thus dexterouſly apply'd himſelf;

Acts. 26. 28, 29.

I would to God that not only Thou, but alſo all that hear me this Day, were both ALMOST *and* ALTOGETHER *ſuch as I am, except theſe Bonds.*

Sixthly, Nigh to the Nature of the forementioned Evil, is that of *Fearfulneſs and Cowardice*, in reference to the Difficulties which Men muſt go thorough, if they will enter into the Kingdom of Heaven. Men, in whom this Paſſion ruleth, ſtart out of the ſtreight way, as ſoon as they eſpy the Croſs, though it be at ſome diſtance from them. They do indeed take up a *Reſolution*, but it is, to go no further then They ſhall be attended by Eaſe and Safety; by Worldly Pleaſure, Profit and Honour. *When Perſecution ariſeth by reaſon of the Word* or Goſpel of Chriſt, *by and by they are offended.* They ſtumble at the Affliction, and forſake

ſake a good Cauſe rather than ſuffer for it.

Laſtly, There is a Temper, which (it is true) is a pretence to *Reſolution*, but it is as different from it as thoſe others which I have named; That is to ſay, *Wilfulneſs*, *Stubbornneſs* or *Perverſeneſs*, which maintains the ſame Stiffneſs, be the matter what it will. This ariſeth, *partly* from *Sowreneſs* in the frame of the Body, *partly* from *Ignorance* which firſt blindeth Men, and then makes them confident in a falſe way; and *partly* from *Pride* which is very aſſuming and Dogmatical, and will not ſuffer a Man either to ſee his Miſtake, or, when it is ſeen by him, to own it. Of this Refractory, Stomackful and Reſtive Humour were divers *Jews* in the Days of *Jeremiah*, who were reſolute without Reaſon, ſaying, *We will certainly do what-*

Jer. 18. 12. c. 44. v. 17.

whatſoever thing goeth forth out of our mouth. And yet every thing which proceeded out of it was far from being Oracle.

Hitherto I have conſider'd the *Nature* of *Reſolution*; and thoſe Diſtempers in the Faculties, Paſſions, and Tempers of men, which are Enemies to it.

It is time, in the

Second Place, To bring under our Conſideration, the Uſefulneſs and the Neceſſity of ſuch *Purpoſes* as are both Wiſe and Holy, Firm and Stedfaſt, in the Courſe of our Lives, in order to the obtaining the *End of our Hopes*, the *Salvation of our Souls*.

Here then I lay down theſe *Two Things*.

Firſt, There is great Power and Strength in Reſolution.

Secondly, We have need of all the Aſſiſtance that it can poſſibly give us, towards the performing of *our Duty*.

In order to *That*, there is great Force in the Reſolution which is *Natural*, and much more in that which is *Moral and Religious*.

1*ſt*. There is great Force in that kind of *Reſolution* which is but *Natural*.

This appears from *Experience*, which ſhews us daily, That the Reſolute diſcourage all others; and are by nothing diſcouraged themſelves.

This is alſo ſhew'd by the very *Nature* of *Reſolution* before explain'd; for it is the Fortitude of the Mind in executing its Deſigns; it knitteth thoſe Powers of it, in which, before, there was a luxation. It is certain that there is great Difficulty oftentimes in reſolving, but when we are once reſolved, our Trouble is well-nigh over.

The

The main Point is gained when we have gained the Will. The Wall of *Jeruſalem* (ſaith the Book of *Nehemiah*) went forward, becauſe the People *had a mind to the work.* We are at firſt like Children who ſtand trembling upon the brink of a River; they deſire to ſtep in, but they fear to do ſo; and no ſooner have they done it, but the Fear vaniſhes, and Refreſhment and Pleaſure ſucceed. Nehem. 4. 6.

Likewiſe, The Power of *Natural Reſolution* is manifeſt, from that *Reverence* which every man has naturally for his own Mind; I mean every man who is not become brutiſh by evil cuſtom, and in whom the very Ruins of Underſtanding are not periſhed. An uneaſineſs ariſes in the minds of thoſe who deliberately break their own meaſures, and live in a war with their own Judgments and Purpoſes. St. *Paul* complaineth of the wretchedneſs of his eſtate, whilſt his Affections and Appetites Rom. 7. 19.

did in such sort overrule the Purposes of his Mind, that *the good which he would do, that he did not, and the evil which he would not do, that he did.* There is naturally more Greatness in the Mind, than to be willing solemnly to give it self the Lye; to make Promises to it self, and then presently to break them. Stedfastness therefore is many times the effect of Holy Vows and Purposes, because it is Pain and Grief to the Mind to be a daily witness of its own Instability; to blush, as it were, before it self, and to be condemned by its own Evidence, in its own Tribunal.

Again, The Strength of *Natural Resolution* does in some sort appear from the tender sense men have of their *Reputation*. Their Good Name is dear to them, and a Point of Honour is that on which they naturally insist: Now all Weakness is dishonourable; and to vow and resolve, and

and by and by to violate ſuch Vows, argues either a Weakneſs in the Judgment in reſolving without good ground, or a Weakneſs in the Will and Temper, in not proſecuting that which was, on good ground, ſtedfaſtly purpoſed. Where this Infirmity (if I may call it by ſo ſoft a name) is underſtood, it brings a man preſently to ſhame and contempt.

Now, if there be ſo much force in the *Reſolution which is natural*, there may be much more in that which is *moral and religious*. Even where the Conſcience is deprav'd in ſome degree, but not wholly waſted; ſuch as have made holy Vows, and are willing to break them, would, notwithſtanding, not ſeem to break them, either to themſelves, or to the World; they would not directly cut the knot in ſunder, but chuſe to untie it, by putting a new ſenſe upon the words, by uſing ſome ſubtile diſtinction, by having recourſe to Equivocation, mental Reſervation, or ſome other Evaſion ſug-

geſted

geſted by the Sophiſtry of a deceitful Heart; not being able to endure the ſting of a downright Reflection.

Where the Conſcience remains pure and undefiled, Holy Men are ſtill, with more true ſtrength, aſſiſted in their Duty by their Religious Purpoſes.

For *firſt*, Such have a mighty veneration for the Great God, and fear to trifle with ſo Sacred a Majeſty, by taking up his Name in vain, by a frequent change of *yea* into *nay*, by vowing and reſolving and then diſanulling. Inſomuch that the weaker ſort of ſincere Chriſtians do dread to break a Vow, even becauſe it is a Vow, though haſtily made, and with inadvertence, chuſing rather to be Martyrs to their own Indiſcretion, than to depart from that Promiſe which they made, in the heat of their Zeal, in the name of him before whom they tremble, the Everlaſting God, Faithful and Juſt, *the ſame to day, yeſterday, and for ever.* Second-

Secondly, Religion is the *higheſt Principle* by which men can act; there is therefore in holy Reſolution the greateſt ſtrength. The Religious have for their ſcope the beſt and higheſt *Ends* and *Intereſts*, the Glory of God, who is the Chief Good, the benefit of all Reaſonable Creatures, the preſent and Everlaſting Happineſs of their Perſons; and True Religion is a certain way to theſe bleſſed Ends. Now, if *they that will be rich* in this World, decline no Labours, run all manner of Hazards, are not diſcourag'd by Rocks and Shelves, by Waves and Tempeſts, or Pirates in effect as dangerous as they; whilſt they aim only at things Temporal, which periſh in the uſing; ſhall not thoſe have greater Courage and firmer Reſolution, who propoſe to themſelves the obtaining *Treaſures* which fade not away, and may fully depend upon the Promiſes of God in well-doing, and on the Grace of his bleſſed Spirit for the enabling them to do well, 1 Tim. 6. 9.

well, if they are not wanting to the Power already given them?

Obj. But I expect that it ſhould be objected, That all this ſort of Reaſoning, if it be admitted to be ſpecious, is notwithſtanding falſe. For (as they may continue to ſpeak) the Purpoſes of Mankind are vain and uncertain. They vaniſh as the morning dew upon the glittering of a new Temptation. Is it not daily obſerved, that divers who are in danger of death, and dread to go forth into a vaſt Eternity, after having lead immoral Lives, do weep and pray, and make many Proteſtations of becoming new men, if God ſhall be pleaſed to ſpare and reſtore them? And when God has reſtor'd them, the World has been convinc'd, that all their Tears, and Prayers, and Promiſes, were the effects of Fear; and they have return'd at once to their Health, and to their Vices.

Anſwer.

To this it may be anſwer'd.

Firſt, That if Men will not be altogether Chriſtians by the help of Holy Purpoſes, they will be much leſs ſuch without them. If there is not force enough in them perfectly to amend the Lives of Men, yet, however, they are ſome check and reſtraint to them. And he who ſays a Cord is ſtrong, does not pretend to ſay, that it is impoſſible to be broken. *Anſwer.*

Secondly, Thoſe Men who are ſo falſe to their Vows, and ſo unſtable in their Ways, are to be thought not to have built their *Purpoſes* upon a right *Foundation*. Perhaps the *Foundation* wanted *Breadth*. It may be, they reſolved againſt many Sins, but not againſt that which did moſt *eaſily beſet them*, and was moſt agreeable to Fleſh and Blood. And this One evil Spirit left in poſſeſſion, may have brought back all the reſt.

Perhaps the *Foundation* wanted *Firmneſs*. They might take up their Reſolutions in the heat of their Affection, which is ſuddenly kindled, and ſuddenly dies away.

But, for ſuch as have hated every Evil way, and, upon the moſt mature Deliberation, dedicated themſelves, Souls and Bodies, to Chriſt without any reſerve, it is not likely that they ſhould be ſo unſteddy, and ſo much given to change for the worſe. Among the Primitive Chriſtians there were Armies of Martyrs who were faithful to the Death. *Pliny* * reproach'd them as *Obſtinate*, but their Perſeverance aroſe from the Strength of their Faith, the Heartineſs of their Love, their Sincere Reſolution to keep their Baptiſmal Vow, in deſpight of the World, the Fleſh, and the Devil; and (that which made all theſe effectual) the extraordinary Grace of God.

* Plin. lib. 10. Ep. 97. *Pervicaciam certè & inflexibilem obſtinationem debere puniri non dubitavi.* *vt*

Now

Now, if there be any Strength in natural Reſolution, and more in that which is Moral and Religious (and more ſtill there muſt be when one is added to the other) certainly it is our Wiſdom to bind our ſelves with this double Cord; for we have need of all the Aſſiſtance we can poſſibly get, and that is a *Second Conſideration.*

We come into the World with ſenſual Inclinations. Our natural Paſſions are apt to move with intemperate Violence. Our Luſts and Appetites, till Reaſon and Grace ſubdue them, are ſtrong and impetuous. Our Mind is, generally ſpeaking, overgrown very early with the Prejudices and Indiſcretions of Youth; we are firſt accuſtomed to Folly and Vanity, before we are acquainted with Chriſtian Piety, and ſolid Vertue; and to many ill Cuſtoms we are united, as the Soul is to the

Body, with a very intimate Union, though we know not how. Our Senſes and Fancy treaſure up many idle, extravagant, and deceitful Images. This World, being preſent, hath great Influence upon our Senſe and Imagination, whilſt *Faith is the Evidence of Things not ſeen.* All places abound with evil Men, who live *without God in the World*, and who by hurtful Perſuaſions, and bad Examples, entice the Unwary into a wicked Confederacy with themſelves; and there are Legions of *ſpiritual Enemies*, who envy God the Glory, and Man the Happineſs of a *ſober, righteous, and godly Life.*

Wherefore, in ſo many and ſo great Perils, amidſt which the Frailty of our Nature is apt to ſupplant our Faith, it behoves us to uſe all manner of good means (and therefore, amongſt others that of holy Reſolution) that, by God's Bleſſing upon ſuch Inſtruments, we may be ſupported in all Dangers, and carried ſafe through all Tempta-

Temptations. To the speedy Use, therefore, of a *holy Purpose*, I proceed, in the

Third Place, to exhort you, beseeching you, as *Barnabas* did those of *Antioch*, that, *with full purpose of heart you would cleave unto the Lord*; the Lord Jesus Christ. It is true, as to the general *End of Man*, which is his Personal Happiness, there is no need of any vehement Persuasive to it; no great need of Deliberation and Resolution of Mind. Nature it self hath fix'd and determined this Point, that it is as necessary to be happy, as it is to be at all (*a*). But Mankind is not so stedfastly resolved upon the Means as the End: Divers would be happy hereafter as Angels and Saints, and yet live here as Beasts. But, without a *holy Purpose*, and a sutable Performance, *no Man shall see the Lord*. Take, therefore, to you Words, and say with *Joshua*, *as for Me and my House, we WILL serve the Lord*. Use the Language of *Balaam*;

Acts 11. 25.

(*a*) Andron. Rhod. l. 6. c. 2. p. 151. οὐδεὶς γὰρ βουλεύεται περὶ τῶν μὴ ἐνδεχομένων ἄλλως ἔχειν.

Josh. 24. 15.

laam; but let it proceed out of a more
Numb. 2. 18. righteous Heart: 'If any one would give 'me his Houſe full of Silver and Gold, I 'cannot go beyond the Word of the Lord 'my God, to do leſs or more. With *Caleb* and *Joſhua* follow the Lord, *wholly* and you will enter into a better *Land of Promiſe* than they at firſt did. *Engage your Hearts to approach unto the Lord*, and he will draw nigh unto you, and make what you do to proſper.

In purpoſing on this manner, be pleaſed to obſerve theſe few Directions:

Firſt, When *Difficulties* in Religion diſ-
Jer. 30. 31. courage you, oppoſe *Neceſſity* to them, ſaying, Let come on it what will, we *muſt* ſerve God, we *muſt* ſave our Souls. It muſt be confeſſed, that when thoſe who have been enchanted with ſinful Pleaſures, begin to think of reforming themſelves, there is a great ſtrife betwixt the Fleſh and the Spirit, and they are ready to think they cannot

not by any means get the Victory, and they cry out with Anxiety, and ſay, *Men and Brethren, what ſhall we do?* What ſhould they do? Doubtleſs they ſhould encourage themſelves in God, who is greater than thoſe who are againſt them, and will come in to their Aid, if they pray to him, and repeat their Holy Vows in ſincerity of Heart. It cannot be denied, but that the firſt Steps in our Aſcent towards Chriſtian Perfection are very laborious; but in due time we ſhall make good Progreſs if we faint not. S. *Paul*, when at firſt he found his Mind ſtrugling betwixt Grace and Nature, cried out as a Man in great diſtreſs, who ſhall *deliver me from the body of this Death?* Yet at length the Grace of God did carry his Reſolution to ſuch a Degree of Power, that he chang'd his Complaint into the Triumph of theſe Words, *I can do all things through Chriſt, who ſtrengthens me.* Rom. 7. 24. Phiiip. 4. 13.

Secondly, In all *Temptations* maintain ſuch a Preſence of Mind as may enable you to reflect

reflect upon the Reſolutions which you have formerly taken up againſt them. Commune with your own Hearts after this manner. Is not this the very Evil which, upon due Conſideration, we have ſo often vow'd to forſake? How can we thus contradict our ſelves? How ſhall we do this great Wickedneſs, and ſin againſt our Conſcience, our Baptiſmal Engagement, our Righteous Purpoſes, and our Holy, Juſt God, who keepeth his Promiſe for ever.

Thirdly, When you have taken a Reſolution to lead a more Chriſtian Life, abſtain, at leaſt for a time, from the familiar *Converſation* of ſuch who account it a Crime not to be diſſolute, and endeavour, by mockery, to diſcourage all Seriouſneſs in Religion. The prophane and ſcurrilous Breath of ſuch Men, who are of a Party for Vice, may drive back again that Diſeaſe, which was coming forth by Confeſſion and Repentance.

Fourthly,

Fourthly; Think frequently of the ſolemn Vow, Promiſe and Profeſſion which you made in *Baptiſm*, and renew it often in the Holy *Communion*. By it all worthy Partakers are *ſtrengthned* and *refreſh'd*.

Laſtly; Say not, All this we will do, though not now, yet in a *convenient Seaſon*. It may be that convenient Seaſon will never come; for *who knows what a Day may bring forth?* How fooliſh are ſuch, and ignorant, who ſay in effect, We *reſolve* to be good, but not till it be more difficult to be ſo; not till Cuſtom in Sin hath hardned our Hearts, and ſtiffned our Necks into Inflexibility? *O ye Sons of Men, how long will ye love Vanity, and ſeek after Leaſing?* Imitate rather Holy *David*, and attend to his Words in the 119*th* Pſalm; *I thought on my Ways, and turned my Feet unto thy Teſtimonies. I made haſte, and delayed not to keep thy Commandments. I have ſaid,* [or fully determined] *that I would keep thy Words.* Pſal. 119. 59, 60, 57.

Finally; Let us pray unto Almighty God in ſome ſuch Words as theſe; "Lord, "we believe; Lord, help our weak Be- "lief. Lord, we reſolve; Lord, ſtreng- "then our Holy Reſolutions. And, as "by thy Grace preventing us, thou doſt "put into our Hearts good Deſires and "Purpoſes; ſo, by thy continual Help, "make us able to bring the ſame to good "Effect, through Jeſus Chriſt our Lord; "to whom, with the Father and the Ho- "ly Ghoſt, be all Honour and Glory now "and for ever. *Amen.*

THE END.